



H.H. Sri Sri Sri Tridandi Srimannarayana Ramanuja Jeeyar Swamiji



H.H. Sri Sri Sri Tridandi Chinna Srimannarayana Ramanuja Jeeyar Swamiji

Srimannarayana Ramanuja Yathibhyo Namaha

The Man The Mission & The Message

His Holiness

*Sri Sri Sri Tridandi Srimannarayana
Ramanuja Jeeyar Swami*

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THE MAN THE MISSION & THE MESSAGE

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Foreword

A UNIQUE SWAMIJI

Ever cheerful, ceaselessly active, unmindful of His bodily comforts but always concerned about others' welfare, Sri Tridandi Chinna Srimannarayana Ramanuja Jeeyar Swami radiates hope and joy wherever He goes. His discourses are profound, given in a language even a child can understand. He does not pontificate. He comes down to the level of the audience, who are swayed by the rhythm of His language and are enthralled by the beauty of His diction.

From five in the morning till midnight or even later, the Swamiji is busy spreading the message of Vedas, Upanishads and messages of great seers tirelessly. He never says 'no' to people who want to see Him even at midnight. Once when some villagers wanted to see Him about midnight and when volunteers said that the Swamiji had gone to take rest, the Swamiji overheard this and came out and gave darshan. After they left, the Swamiji said : "These villagers have work to do. They can't come back again. Don't worry about me. We must have concern for these simple, poor people. They have unshakable faith in the Lord. Have concern for poor villagers". That is the Swamiji. His

concern is extraordinary. He waits till the last visitor has his/her darshan. He is unmindful when it comes to attending to His needs but very active in attending to others' needs. Such Swamiji's are rare and people who have met Him are blessed indeed.

The Swamiji wants to inculcate in our people, young and old, awareness of our heritage. He wants everyone to move and have his/her being in the Lord. Unmindful of physical discomfort, He is on the move most of the time meeting people and listening to their worldly and spiritual problems. Devotees get relief by just looking at His radiant, ever smiling face. His cool look cleanses our mind and raises our sight from the mundane to the divine. Blessed are those who have come under the influence of the revered Swamiji.

Hyderabad,

1.10.95.

K. Subramaniam.



Preface

Indians are spread all over the world. They have absorbed the culture of the countries where they work or have settled, yet they are eager to understand the spiritual traditions of their motherland. Since the days of the Swami Vivekananda several interpreters of spiritualism have visited foreign countries and propagated the message of our ancient seers, saints and sages. Many foreigners have been visiting India to learn about the glory of the Indian tradition. Recently, the young H.H. Tridandi Chinna Srimannarayana Ramanuja Jeeyar Swami toured USA and other places to project the greatness of Vaishnavism, one of the streams of Vedic Philosophy. He took sanyasa at a young age, after having mastered the Vedic sciences and other vast spiritual literature.

To explain clearly the tenets of this religion He took the bold step to go out of India, because crossing the sea was not permitted as per spiritual injunctions. In doing so, He was circumspect not to deviate even a little from the rules relating to the conduct of a Sanyasi to give valid elucidation to the various spiritual exercises. His infectious smile, His radiance, the simple dress and sweet speeches have hypnotised those who flocked to Him. Within India, the Jeeyar Swami has

**HIS HOLINESS SRI SRI SRI TRIDANDI
CHINNA SRIMANNARAYANA RAMANUJA
JEEYAR SWAMI**

Introduction

India has been uniquely bestowed with saints and sages from time immemorial. Ithihasas like Ramayanam and Mahabharatham tell us that some people were fortunate to be associated with Sri Rama and Sri Krishna during those periods. When we read Ramayanam and Bhagavat Gita most of us wish that we were also present during those incarnations. Indeed, even now we are in the midst of such great individuals. Who are they? They are the great sages who even now live amidst us. We are fortunate to be connected with His Holiness Sri Sri Sri Tridandi Chinna Srimannarayana Ramanuja Jeeyar Swami who is one such today.

In 1956, on the day of Deepavali, His Holiness was born to a pious couple. The childhood of The Swamiji exhibited a deep sense of spiritual quest indicating His sprouting genius. His love for Sanskrit grew with age. He had the unique benefit of spiritual instruction under the benediction of Sri Sri Sri Srimannarayana Jeeyar Swami and Nyaya Vedanta Vidwan, Ubhaya Vedanta Sriman T.K. Gopalacharya

Swami. It was under their wardship that Sri Chinna Jeeyar Swami grasped the essentials of Sri Astakshari Mantram with lucid commentary and this made a deep impression on the young mind strengthening His thirst for the eternal truth.

The two Swamiji's sharing a common name made a lasting contribution in spreading the message of Vedanta. His Holiness Chinna Jeeyar Swami entered monastic life in His early twenties. In addition to the spiritual powers inherited from Pedda Jeeyar Swamiji, He acquired proficiency in the branches of Vedanta, Sanskrit and Dravida from Sri Gopalacharya Swami.

It was in February 1980 that the Swamiji undertook the first act after entering monkhood, the performance of the 108th Swadhyaya Jnana Yajna with 1008 Homa kundas. Since then the Swamiji has conducted successfully many Yajnas both in India and Nepal promoting a message of peace and universal brotherhood.

A unique feat of the Swamiji was his pilgrimage on foot to the holy shrine of Muktinath in Nepal, which is situated at an altitude of 15,000 feet in the Himalayas accompanied by 300 devotees.

It was the Swamiji's burning desire that the message incorporated in the various incarnations of the

Lord (Veda Purusha) should be made accessible to all those who deserve and desire it. As a result, His endeavour in this regard led to the establishment of a Vedic School at Sitanagaram on the banks of the holy river Krishna in 1983.

A monthly, Bhakthi Nivedana, is being regularly published for propagation of spiritual education and many scholarly gatherings are being organised as supplemental efforts in this great endeavour of relating and annotating the teachings of Vedanta. A month long summer school was conducted on an experimental basis, which turned out a batch of capable Vedantic Pracharaks. This success has fructified in the form of an institute for theological training with a well formulated two year course. The high water mark of the Swamiji's activities in this regard was the way in which the silver jubilee celebration of Ubhaya Vedanta Vidwan Mahasabha was organised with numerous scholars participating in it and public imbibing the nectar of spiritual instructions.

When natural calamities afflict the society, the Swamiji's concern for the affected people knows no bounds. The Mahavaruna Yajna conducted at Hyderabad in 1988 when the country was drought stricken is a pointer when the Lord showered rain throughout the country continuously for nine days.

The strife-torn world, threatened by war clouds, moved the Swamiji's concern for peace and harmony resulting in various Viswa Santi Yajnas. He conducted Yajnas in Rajahmundry, Vijayawada and Sri Rangam during the holy Pushkaram of Godavari, Krishna and Cauvery. Thousands gathered to hear the Swamiji's message braving all the impediments. One of the most unforgettable events of 1994 was Viswa Santhi Homam conducted by the Swami at Thirumala for Universal peace and brotherhood.

The deep urge to promote the spiritual thinking amongst the restless youth prompted the Swamiji to start Vikasa tarangini as a movement, drawing in its fold hundreds of youth. With all this the Swamiji presents an inspiring profile with boundless love and humility.

The Swami is richly endowed with great erudition in Sanskrit and Vedic Lore, Smritis and Itihasas besides Mahapuranas. He is an embodiment of rare virtues, high order of spiritual discipline and equanimity.

His lucid expositions and analytical discourses will captivate the hearts of the audience at all levels. He is a personification of Bhakthi and has the unique ability to kindle Bhakthi in anyone's heart.

Some command others by their magnetic personality and some by their intellectual ability; when

both are combined in the same individual, His influence is irresistible. Such an individual is His Holiness Tridandi Chinna Srimannarayana Ramanuja Jeeyar whose immense personal magnetism has brought thousands into His spiritual fold. He is a magnificent illustration and eloquent testimony to the everlasting universal humanism, deeply embedded in Vedanta.



Chapter - 1

HISTORY OF THE VISISHTADWAITHA MOVEMENT

The Vedas are the compendiums of eternal knowledge and represent the wisdom of the ancient seers. Based on the revelations of God, sages interpreted them according to their ability and the need of the times. The three Vedas Viz., Rig, Yajur and Sama speak profusely about various types of duties and injunctions and refer to several demigods. Yet the supreme force that controls the activities of the universe is mentioned as Sriman Narayana or Sri Maha Vishnu from whom all others derive authority.

Strangely, those who relied on the Vedas in prescribing the nature of duties of men and about sacrifices or Homams and Yajnas, gave twisted interpretations and relegated Sriman Narayana's status

or made Him equal with others. Some did not accept the Vedas as the authority and they expressed their loyalty and owed allegiance to other demigods.

From time immemorial, Sriman Narayana or Sri Maha Vishnu was being worshipped as the supreme deity. Even those who chose to offer their obeisance to the other creations of Sriman Narayana like Sun and Fire, understood that they derived their power from Vishnu and that He resided in everyone's heart. Thus divisions arose in the matter of showing respect to various Gods. Those who cling to Vishnu and follow the rules laid down in accordance with His teachings, those who realise that all types of their relationships are inseparable from Vishnu are called Vaishnavities. They believe in Vishnu alone while acknowledging other Gods. They never show discourtesy but pay their respects to other Gods though they are totally committed to Vishnu, which has led some to criticise them as sectarian or exclusive. Far from it the outlook of a Vaishnavite is broad.

Sri Maha Vishnu took several incarnations to help people overcome their problems. In all these Avataras, though taking birth among different groups like Kshatriya (Rama) or Shepherds (Krishna), He established His superior strength. Even today, people know that Rama and Krishna as incarnations of Sriman Narayana.

If in these works, there are certain episodes which mention Him as having sought help from other Gods, it was only to show that He merely acted as an ordinary human submitting Himself to the then prevailing situations and in accordance with His role.

Visishtadwaita, the philosophy behind Vaishnavism is a system of thought that can be found in the Vedas where Srīman Narayana is described as Supreme, possessing auspicious qualities. The Upanishads amplify the terse Vedic statements. The Brahma Sutras, which are in the form of aphorisms, when annotated, strictly in accordance with the Vedic directives, clearly explain the nature of God and of the individual soul (the sentient being) and of their relationship. They also indicate, though others have their own interpretations and though they mention a variety of paths to reach God, the clear vista of devotion, knowledge and duty. The core of all the teachings emphasises that man is but a dependent on God and must rely on Him only to get salvation.

The Visishtadwaita doctrine lays emphasis on the reality of the world, on a code of conduct, on offering worship to Srīman Narayana along with His consort, Lakshmi in different forms and seeking Their grace by holding on to their feet. The 4,000 Tamil verses of the 12 Azhwars not only provide the translated contents of the Vedas in Tamil but state the purpose of human life

Alavandar who was deeply involved in establishing SriVaishnavism on a strong foundation, took up the work of propagating it. He was a ruler of Chole Mandala, a territory and later had improved the Srirangam temple. The Siddhi Thraya explains in detail Visishtadwaita philosophy, reflecting the calims of their systems. Alavandar gave up this world and attained Siddhi leaving a command that his disciple should fulfil three aims.

- 1) A suitable and appropriate commentary should be written to the Brahmasutras of Veda Vyasa.
- 2) A commentary for the Divya Prabandham, the quintessence of Vedas to be published.
- 3) To popularise the names of sage Parasara and his son sage Veda Vyasa.

The disciple, who had the privilege to complete the task was none else than Ramanuja. In a nutshell, Ramanuja's teachings say that a person who wants to obtain total deliverance from the worldly bondage should know three fundamental truths, Viz. the Chith or sentient beings having consciousness, the Achith the non-sentient and Iswara (Lord), Chith means the soul or limited knowledge but bounded with Karma. Achith or the nature is without consciousness or knowledge. Iswara is omniscient, omnipotent and omnipresent and

is flawless. He is eternal and is the home of Bliss. Iswara has five forms – Para, Vyuha, Vibhava, Antaryami and Archa. His six chief qualities are Jnana, Aiswarya, Sakthi, Bala, Virya and Tejas. He is not bound by space, time or form.

There are only two ways by which the Chith can get rid of Karma and reach Moksha i.e., by Bhakthi or by Prapathi. The salient features of Ramanuja's system are the Sareera Sareeri Bhava (God is the in-dweller and master controller of everybody) Sesha-Seshi Bhava (Master-servant relationship) and Upaya-Upeya doctrine (He is the means and also the goal.) God is the controller, we the controlled. He is the supporter and we the supported. He is the whole and we are the parts. He is the user and we are the tools. Ramanuja's doctrine lays a great deal of emphasis on social work and on humanistic ethics. Service is to be undertaken as duty to the Lord.

One of the important lessons to be learnt by a Sri Vaishnavite is the five-fold nature of his existence. He should know "Who he is" i.e., 'why he is born and what are his limitations while functioning in the world. Secondly, he should understand "Who God is," what are His attributes and powers. Thirdly, he should study the relationship between God and himself a servant who

and how rebirth can be avoided by seeking Sri Maha Vishnu's grace.

The Azhwars have revelled in extolling the effulgence of the idols of the Lord and praising His qualities. The paasurams of these divine messengers bring out their poignancy in remaining parted from Sri Maha Vishnu, express how they experienced the turmoil in getting caught in worldly attractions and their desire to go back to Vaikuntam and never to return. The under current in their thought in that Devotion and Prapatti are the means to achieve the goal. The task of propagating the divine message that God is the master and human beings are His lovely children was taken upon by Himself in His incarnations but even then men flew away from Him getting themselves entangled in worldly affairs. He then sent His agents who manifested as Azhwars and Acharyas or saints and sages to effect their salvation in homely ways and diverse modes. Thus did these savants appear among men, most of them choosing to be born in Dravida land, among all grades of men.

The next phase of SriVaishnavism, leaves a big gap between the Azhwars and Nathamuni. The latter was mainly responsible to bridge it through sheer divine grace. His grandson, Alavandar, can rightly be called the saviour of Vaishnavite Cult, as he wrote valuable books like Siddhi Thraya and Stotra Ratnam, based on the works of Sri Nathamuni.

should surrender himself heart-and-soul to the Lord. Fourthly, he should perceive the obstacles that prevent him from reaching God in Vaikunta. Fifthly, having realised the impediments, should understand and acquire mastery over the steps by which he can overcome all the obstacles to reach His divine abode, namely, Moksha.

Scriptures suggest three means of attaining salvation-action (Karma), knowledge (Jnana), and devotion³(Bhakthi). For Ramanuja, the last is the principal one and the former two, it's auxiliaries. Devotion is saturated through and through with love. Ramanuja says action promotes Devotion and so it should be performed even by a man of knowledge so long as he is alive.

Scriptures say God is supreme. This according to Ramanuja means there is only one God who is matchless and who has no equal. Since his philosophy is based on devotion, a devotee ought to have an object of devotion before him. Besides God, who is the Supreme, individual souls and matter also exist. The statement "one without a second" does not imply that God is unqualified, only one and homogeneous but that He is peerless without there being a parallel to Him. The denial of second to God is really the denial of any

other ruler of the universe. Ramanuja's only God was therefore SriMahaVishnu. The names Ishwara, Purushothama, Sriman Narayana and Vasudeva can mean only Sri Maha Vishnu and none else than the Lord who should always be worshipped.

Sri Ramanuja recommends seven means to a man of devotion. Discrimination of God (it should be pure); renunciation of carnal desires and pursuits; concentration of the mind on Sriman Narayana; performance of certain daily actions (like study of religious books, offering oblation to Gods, setting apart a portion of the food for birds and animals and hospitality); cultivation of certain essential virtues; maintenance of equanimity and the absence of undue elation.

A Sri Vaishnavite should necessarily approach an Acharya who will give him initiation. He will make the devotee bear the symbols of Conch¹(Panchajanyam), and Discus² (Sudarsanam) apply the Namam receive a devotional name; prescribe the Divine Mantra and procure an image whom he should worship (either an idol or a salagramam). Ramanuja's Visishtadwaita has also stipulated, on the basis of earlier scriptural texts, worship of five times, the day being divided into five segments. The most important among them is the Aradhana or adoration of the deity in different ways.

Worship of idols in temples is also a must, Ramanuja, himself having been attracted to Ranganatha, Srinivasa and Devaraja.



Chapter II

AZHWARs

God's love for the created souls is so great that He would not let them be severed from Him for ever. They disobeyed Him, resisted His efforts to reform them. They grew impure in their hearts. Hence, the Lord thought of redeeming them through incarnation. Still men shirked Him and disobeyed Him or failed to follow His teaching.

He then commanded those who are permanently attending on Him (Nitya Suras) in His divine abode to appear among mankind and save the misguided humanity. They were the Azhwars and the Acharyas. The Prabandhams they recited contain sublime spiritual truths and have been collected as Naalaayiram (Four thousand verses in all).

The Azhwars hailed from all grades of society and were manifestations of Divinity, though not the whole but several parts of His Divine weapons. They had a mission to fulfil on earth. These God-elects retrieved

men from their perverse deeds. They moved among humanity, visited sacred shrines and sang His glory. Their spontaneous outpourings enriched the religious literature of India.

The first three Azhwars Poygai, Bhuta and Pey who were contemporaries, had the vision of the Divine in Thirukkoiloor. The next among the twelve mystics was Thirumazhisai Azhwar who, as a just born child was found abandoned and was brought up by a bamboocutter and his wife. First a devotee of Siva, he turned a staunch Vaishnavite. He commanded God, in the form of an idol, rise from his bed and roll it and left Kanchi and returned after the local King tendered his apology. He was welcomed by Lord Sarangapani in Kumbakonam.

Nammazhwar also known as Maaran, Satakopan, Vakulabaranan, Parankusa (Victor over false faiths) and several other names. He is not the 1st Azhwar and was born 43 days after the Kaliyuga started and also Lord Krishna left this world. On his birth, without even being suckled by his mother, he sat in a trance for sixteen years under a tamarind tree which is still alive in his birth place Azhwar Thirunagari in Tamilnadu. The deities of various temples came and presented themselves to him when he showered songs of praise

on them. His one thousand verses (Pasurams) called Thiruvoimozhi give us the essence of Bhakthi, explained in the Upanishads and as practised in Vaishnavism. His great disciple was Madhurakavi who declined to adore anyone else than Nammazhwar. It was he who found out Nammazhwar's presence in Thirunagari.

Kulasekhara was a royal Saint who revered the Lord's devotees and honoured them in his palace. To prove their honesty Kulasekhara did not mind throwing his hand into a pot in which several cobras were kept confined. He emerged unscathed thereby thwarting the attempts of his jealous employees who were keen to blame the devotees and get them a bad name. His Mukunda Mala, a work in Sanskrit with 40 slokas, is a popular hymn bringing out the travails of the human being. He also sang 105 pasurams in praise of God at 8 Divya Desams which is called Perumal Thirumozhi.

Vishnuchitta or Periyazhwar whose rapturous Thiru Pallandu, verses in Tamil, is filled with devotion, had the vision of Lord Sriman Narayana seated on Garuda with His consorts. The foster-daughter of this Mahapurusha was Andal. Andal or Godadevi (Goda in Sanskrit means giver of sweet hymns) who is none other than Lakshmi sang the famous Thiruppavai and Nachiar Thirumouzhi and wedded to Lord Ranganatha.

Vipranarayana or Thondaradippodi Azhwar was the victim of a severe test given by Lord Ranganatha as he swerved temporarily from the path of devotion. Thiruppan Azhwar was a bard but as he hailed from a community which cannot gain entry into the temple, Lord Ranganatha worked out a strategy by which he was brought to his presence when he sang the famous poem Amalanadipiran.

The most outstanding among the Azhwars was Thirumangai Mannan who as a chieftain married a goddess in human form under an agreement that he would feed thousand devotees daily for one whole year. As funds got depleted and he could not keep his vow, he resorted to extortion from wayfarers. God too in the guise of a traveller was stopped by him and was threatened. However God gave him a Mantra (The Ashtakshari) which totally transformed him. He then collected funds as directed by God and renovated the Ranganatha Temple in Sri Rangam.

After the exit of Azhwars from the world there was a long gap in the history of Sri Vaishnavism till Nadamuni who chanced to obtain a few Paasurams of Nammazhwar, went to Azhwarthirunagiri where he had the vision of Azhwar by chanting Madhura Kavi's Kanninun Siruttambu 12,000 times and by divine grace

was able to master all the four thousand verses (Pasurams) of all the Azhwars. But for him we would not have obtained this great religious literature.

The renaissance of Vaishnavism which commenced from Sri Nadamuni gathered strength from his grandson Alavandar, a ruler turned saint. He gave up his kingdom and was immersed in devotion at Sri Rangam. Before his departure from the world, he had commanded that someone from his followers should fulfil three conditions. Coinciding with this, Ramanuja in Kanchipuram gave up his family ties, proceeded to Sri Rangam and took up the task of making Alavandar's dream come true.



Chapter – III

RAMANUJA

Ramanuja can aptly be called the torchbearer of Vaishnavism when it was being challenged by various forces. Though he had mastered the Vedas and other relevant religious literature, even while young he had shown impatience of the then forms of orthodoxy. His wife could not reconcile to the fact that he was generous to all. She was discourteous to two great men whom he revered and so a stage came when he renounced his

family life and took to sanyasa. By then there was the call of Yamuna (Alavandar) and even before he reached Srirangam the latter had reached Heaven, but Ramanuja vowed to fulfil the tasks left by him.

As a student he had challenged his teacher that the interpretation he gave to a few Vedic statements was distorted. Later he cured the illness of a young princess of a strange disease which his teacher could not do. The teacher, who was jealous, attempted to do away with him while taking him on a trip to Kasi. Ramanuja was forewarned and Lord Varadaraja and his consort led him to safety.

Ramanuja lived on earth for a period of 120 years, stayed in Srirangam for about 60 years, changed the procedure of modes of worship in the temple. He had a number of disciples whom he taught Vedanta. At one stage his popularity made the neighbouring chieftain envious and there was a scheme to kill him. But in his place Koorthazhwar went dressed like him and faced the challenge. In that process he gouged out his own eyes. There was also an attempt to serve Ramanuja with poisoned food. His disciples saved him. One among them who was dear to Ramanuja was Koorthazhwar.

Ramanuja and Koorthazhwar went to Saraswati Bhandar (a library) in Kashmir to learn advanced knowledge from the famous book Bodhayanavritti which was the sole book available. Compelled by his disciples to leave Srirangam, Ramanuja went to Melkote and stayed there for a long time spreading Vaishnavism. Since he cured the illness of the king's daughter, the king became his ardent follower.

Ramanuja retrieved the idol which the Muslim ruler took away from Melkote. At the request of the devotees, he agreed to make two bronze replicas of himself and installed them in Sriperambudur and Melkote. Living till a ripe age of 120 years and carrying out all his spiritual duties, he departed in 1137 A.D. Apart from spelling out 72 spiritual injunctions, he made 74 disciples spread his philosophy. Vaishnavism gained its stature in his days. In the North it had taken roots through men like Vallabha, Ramananda and Nimbarka. For Ramanuja, God is not soulless but possesses auspicious qualities and is free from reprehensible traits. Devotion is open to all and so he propagated Saranagathi or surrender as the best and easiest method to reach God.

In the post-Ramanuja period, the philosophy underwent slight changes. Two different systems sprang up-the Thenkalai and Vadakalai-the former being

popularised by Manavala Mamuni. Pillai Lokacharya and Periavachain Pillai whose contributions have no parallel. The Vanamamalai Math had its origin based on the principles propagated by them. Many of the Vaishnavite Temples adopted the Thenkalai tradition. Some scholars settled in Andhra area propagated the message. The other group was supported by Vedanta Desika, the Ahobila Math, the Parakala Math and Srimad Andavan. Our Chinna Jeeyar Swamiji's forbears have settled in Andhra area and taught people the subjects dealt with by Ramanuja and his illustrious followers. There are many Vaishnavite families in Andhra and Telangana. The Gadwal, Pithapuram, Bobbili Samasthanams have patronised them.



Chapter - IV

LIFE OF SRI SRI SRI PEDDA

SRIMANNARAYANA RAMANUJA JEEYAR SWAMI

Whenever there is a necessity to uphold ancient Dharmic tradition, the Lord Himself descends or sends His devotees to this world.

Sri Tridandi Pedda Srimannarayana Jeeyar Swami was one such great devotee who was born in this century to spread the message of the eternal Vedas and

to revive the Ramanuja cult which stands for Viswa Manava Soubhratrutvam (Universal Brotherhood) and Viswa Manava Kalyana Kankshitrutvam (Universal well being).

Sri Swamiji was born on 1-9-1909 at Arthamur Village in Andhra Pradesh to Smt. Chudamba and Sri Mangayacharya and was named Thiruvenkatacharya. A couple of days after His birth, a king cobra entered the room where the child was sleeping, spread its hood over it and then disappeared.

The child was given in adoption to Lakshmi Narasamma and Krishnamacharya and was renamed Srimannarayanacharya. He was sent to Madurai for a few years where He studied English and Tamil, apart from other subjects. At the age of nine, He was married to Alivelu Mangamma. Even during his childhood. He was involved in social activities like serving the cow and the poor. He studied Sanskrit, Tarka, Nyaya and Vedanta at Tuni and various other places . During his tutelage under Sri Rangacharya, he came into contact with Sri Gopalacharya Swami and their friendship culminated in a unique association. Both of them studied Sri Bhashya under the guidance of a famous scholar Sri Ramanujacharya of Mandasa (Srikakulam). Later, Sri Srimannarayana learnt Bhagavatvishaya (Tamil

prabhandam) from Sri Gopalacharya, who thus became his Guru.

Those were the days of the independence movement. Sri Srimannarayana was deeply influenced by Mahatma Gandhi and plunged Himself into the freedom movement. He made many sacrifices, though brought up in a zamindari family, He adopted to khadi and used it all through His life. The Gandhian principles which He adopted were practised till the end. He constructed model colonies during the 1940s for Harijans at Arthamur and Dwarapudi with 128 houses.

When Sri Srimannarayan was 28 year old, His wife breathed her last. He did not remarry and looked after all the needs of the household. He served His mother when she was sick and brought up His children with loving care.

At this juncture, Sri Gopalacharya motivated Him to utilise His energies for reviving the values of Sanatana Dharma and Visishtadwaita, which were gradually getting obliterated. This prompted Him to start the Visishtadwaita pracharaka Sangam. He became its Secretary while Sri Gopalacharya was its President. During this period when the atheistic movement was gaining foothold in South India, the Swamiji spread the message of our Vedic culture, facing many hardships.

The Swamiji utilised the medium of religion to serve the society. He tried to use all benefits attributed to various rituals or incantations given in the scriptures, for the welfare of mankind. Similarly, whenever there were disturbances in the society. He used religion as the harbinger of peace.

In Tamil Nadu, the Dravidian movement was denigrating Lord Rama and our ancient culture. Perturbed by the sacrilege committed by those in the movement, Sri Srimannarayana went to Madras and performed Sri Rama Pattabhishekam for 27 days with 300 scholars from Andhra Pradesh.

There was no co-operation from any quarter for organising this event. In fact everybody discouraged Him from conducting any recitation or discourses. Nobody offered Him any place. The Swami boldly conducted the recitation of Ramayanam on the platforms of Madras Railway Station. Later He spread the message of Ramayanam and Rama Naama at various places and stifled the propaganda of the anit-Vedic movement. Similarly, moved by the violence involved in the Communist movement, He performed Ramanuja Krativu. When many parts of Telengana were facing the onslaught of the Razakars, Sri Srimannarayana performed Sri Rama Krativu at Hyderabad.

He conducted Koti tulasi Archana at Rajahmundry and published a monthly journal Bhakthinivedana. Sri Gudimella Ramanujacharya, a great poet in Sanskrit and Telugu, became His disciple and accompanied Him on all His tours. Sri Srimannarayana performed padayatra from Berhampur to Vijayawada and also consecrated Dwaja Stambam at Sri Koormam, the only shrine dedicated to Kurmavatara, the turtle incarnation of Sri Maha Vishnu.

He went to Badarinath in the early 1950s and performed Japa of 'Ashtakshari Mantra' in a cave successively for three years and attained Siddhi.

In the year 1954, Sri Srimannarayana took to Sanyasashrama from the Jeeyar at Vanamamalai in the presence of the presiding deity. Immediately thereafter, the Swamiji decided to conduct Ashtakshari Koti Havana Maha Yajnam at Badrinath with 200 Rutwiks. In those days, it was very difficult to reach Badrinath. In spite of sixty miles of walk in the Himalayas and many odds, the Swamiji arranged the Yajnam which was attended by large number of devotees. The special feature of the Yajnam was the Homam conducted with the Ashtakshari mantra being chanted for more than ten crore times and oblations for one crore times.

Later the Swamiji constructed Ashtakshari Kshetra and Satsang Sadan adjacent to the site where the Yajna was conducted, for the convenience of the pilgrims. The construction was a miracle with materials transported on horseback for a length of about 60 miles. In this Kshetram, idols of Lord Srinivasa, Andal, Azhwars and Sri Ramanuja were installed.

At Yadagirigutta, the abode of Swayamvyakta Lakshmi Narasimha Swamy, the Jeeyar Swami performed Gayathri Yajnam. Thousands of pilgrims attended the Yajnam. The Swamiji was given charge of Vasudasasramam at Nadigaddapalem in Guntur District which later became His permanent abode. The Swamiji conducted classes on Bhagavat Gita and arranged for Lakshmi Puja at many places where the rich, the poor, the learned and the laymen participated.

In 1960 the SWAMIJI started performing Sri Rama Kratuvu. One hundred and eight such Kratus were performed all over India and Nepal. The unique feature of the Kratu was that each one was started at a new place on every Punarvasu star and Agni was kept alive continuously for a period of nine years. In each Kratu, Havan for Sri Rama was done apart from recitation of Sri Ramayanam. Sri Rama Nama was written on the bricks utilised for the construction of the

stupas. On the four walls of the stupa verses from the Samkshepa Ramayanam were engraved. During the entire Yajna, Tadiyaradhana was arranged for all devotees. The Rama Nama written a crore times by the devotees was preserved in each stupa.

For the upliftment of the prisoners and for involving them in spiritual activities, the Swamiji constructed Sri Rama Stupas at central jails at Madurai, Rajahmundry and Berhampur. There was a change of heart in many prisoners and the Sri Rama Koti written by the prisoners was also kept inside the Stupas. One such stupa was also constructed in the premises of Benares Hindu University for the sake of students.

Whenever the Swamiji arranged any Yajna, the donations received were utilised only at that place and for the next Yajna donations were collected afresh. The 108th Sri Rama Kratu was performed in 1969 at Tirumala. In this Kratu, 108 Homakundams were arranged. The Rama Stupa at Tirumala is unique in that miniature stupas of the earlier 107 Kratus are constructed as part of it. Circumambulation of this Stupa is equal to visiting all the Stupas.

The Swamiji was an erudite scholar. His discourses were lucid in style and attracted both scholars

and laymen. They were interspersed with humorous anecdotes. His discourses on Divya Prabhandam would bring out their esoteric meaning in a comprehensible style. The Swami was well versed in many languages. Those were the days when among many orthodox and learned scholars, some tried to point out the flaws in His programmes and discourses. All those who tried to do so eventually realised their mistakes and prostrated before the Swamiji. Sri P.B. Annangacharya Swami of Kanchipuram, a great scholar and an expert on Visishtadwaitha similarly realised the Swamiji's greatness and erudition and used to call the Swamiji as Satya Sankalpa.

The Swami was respected by Mathadhipathis and scholars all over the country. The Paramacharya of Kanchi attended the Yajnam conducted at Tirumala and always used to send his greetings on the occasion of any programme organised by the Swamiji. In 1969 the Swamiji established the Ubhaya Vednthacharya Peetham and set up a corpus fund. Scholars in Sri Bhasya and Bhagavad Vishayam were honoured.

The Swamiji organised Pada Yatra chanting Sri Vishnu Sahasra Namam in Hyderabad and Secunderabad in 1969 when the twin cities were rocked by violence following the Telangana agitation. In June

1972, the Swami conducted the Sri Lakshmi Narayana Sahasra Homa Kunda Kratuvu, a unique event, at Tirumala hills. Despite the officials of T.T.D., pleading not to conduct the Yajnam as there was water scarcity. The Swamiji went ahead and said everything would be looked after by the Lord whose Sankalpam it is to perform the Yajnam. The Swamiji demonstrated the efficacy of Vedic rituals by performing the Kariri Ishti, following which there was copious rainfall and all the tanks in Tirumala were filled to the brim. Lakhs of people attended the Yajnam which was conducted as per the rituals ordained in the Narayana Samhita and Pancha Rathra Agamam. About 3,000 rutwicks performed Havan in the 108 Homakundams.

Observing that the land where the Vedas originated was not giving adequate importance to the Vedas, the Swamiji organised All India Veda Vidwat Sammelan at Delhi in 1973 at Rama Lila grounds. About 2,000 Vedic pandits from all over the country participated. To increase awareness about Vedic knowledge and encourage more students to study the Vedas, the Swamiji started the Veda Vidyacharya Peetham and the Veda Vedanga Pathasala at Nadigaddapalem. The trust envisaged the starting of a Vedic University. (The Vedic University has since been started and is being run by Sri Chinna Jeeyar Swami).

To spread the message of the Vedas and for the well-being of society, the Swamiji organised Swadhyaya Jnana Yajnam as mentioned in the Bhagavat Gita. A series of 108 Yajnams were planned by the Swami. From November of 1974, the Swami performed 105 such Yajnams, before he breathed His last. The remaining three Yajnams including the last one at tirumala Hills were organised by H.H.Chinna Jeeyar Swami with 1008 Kundas.

At Srirangam, the Swamiji got the outer Prakaram area cleaned and coconut saplings planted all around the wall. At Melkote, the Swamiji started the Nitya Aradhana Scheme for conducting the Poojas in 1977 during 24th Swadhyaya Jnana Yajna. Similarly, He got many temples renovated. The Pratishta of the famous Birla Sri Venkateswara, Temple in Hyderabad was performed by the Swamiji.

The Swamiji planned to have a Golden Chariot prepared for the processional Deity at Tirumala. He donated some money and got the project started by the TTD. The chariot was finally completed in 1994 and used during the Viswa Santi Yajnam conducted by Chinna Jeeyar Swami.

The Swamiji performed Pancha Samskarams to thousands of devotees and published books on various religious subjects and has translated the Bhagavat Gita

with the commentary by Sri Ramanuja into Telugu. Commentaries on the Ramayanam, the Bhagavatham and the Divya Prabhandam were published by him. Rare texts like Samhitas and Agamams were also got printed by Him.

The Swamiji left for heavenly abode on 31-12-1979 on Vaikuntha Dwadasi day with His mind meditating the Divine form. His Brindavanam was constructed at Nadigaddapalem.

The Swamiji was a multifaceted personality. He pioneered many new methods to enable everybody to be happy and to tread the path of salvation. He considered himself to be a humble devotee of the Almighty and a tool in God's hands. To be born in His time was a great boon. To have had His darshan, a great privilege.



THE MAN

Chapter – I

A BIOGRAPHICAL SKETCH OF THE CHINNASWAMI

It was the call of the Divine that made the young Srimannarayana Ramanuja Jeeyar to take to ascetic order at a very tender age of 23 years. His Holiness was born on the midnight of Deepavali on November 3rd, 1956, the star being Swathi in tulalagnam at Arthamur Village, near Rajahmundry in Andhra Pradesh. The blessed couple who gave birth to the child were Sri Venkatacharyulu and Smt. Alivelu Manga Thayar. He was named as Srimannarayana Ramanujacharyulu. He had his earlier education in the Oriental School, Goutami Vidhya Peetham, Rajahmundry (A.P.). Though He had no streak of brilliance in his day-to-day studies, He was bright in extracurricular activities. He was good in Sanskrit and even won a second prize in a debate when He was in 7th class. He took the job of a steno in Hyderabad but as the eldest son of Sri Venkatacharyulu died at a very young age, Srimannarayana Ramanujacharyulu had to shoulder the family responsibility. It was God sent which brought him before Sri Tridandi Pedda Srimannarayana Ramanuja Jeeyar Swamiji who was a sanyasi propagating Ramanuja's message. (Pedda Swamiji was

grand father in his purvashram to Srimannarayana Ramanuja Charyulu).

The Pedda Swamiji, as He was popularly known, was searching for an assistant and chose Sri Srimannarayana Ramanujacharyulu. It was a God sent gift. Both of them were strangers to each other at that time and Sri Srimannarayana Ramanujacharyulu was paid a monthly salary of Rs. 200/-. Initially though he had all the requisites for the job, when the Pedda Swamiji realised their erstwhile relationship, He was hesitant to take Him as His assistant, lest others should criticise Him as being partial. Earlier he had met the Pedda Swamiji on one occasion when he was asked to hand over a few Lakshmi coins to Him. At that time neither was aware of their relationship. The steno's job for which he was chosen was much to his liking as it enabled him to travel and see places along with the Pedda Swamiji. On the insistence and recommendation by the great scholar Sri Gopalachari, his job was made permanent.

Sri Srimannarayana Ramanujacharyulu was not aware of the rudiments of spiritual tradition nor of spiritual practices. Dressed in pants, he prostrated before the Pedda Swamiji for the first time on 13-01-1975, when he was 19 years of age, on Bhogi Day.

Later with the Pedda Swamiji, He toured Tamil Nadu, in particular Tanjore district, where the Pedda Swamiji was involved in renovation of temples. He used to assist the Pedda Swamiji by taking notes, charting His itinerary and schedules. On 20th January 1975 the Sri Srimannarayanacharyulu visited Srirangam or Bhooloka Vaikuntham for the first time.

Before joining the Pedda Swamiji, the mother of Sri Srimannarayanacharyulu asked him to find out from the former about the disposal of numerous books in the library in their house and also when his Upanayanam was to be performed. As far as the books were concerned, Sri Pedda Swamiji advised him that Shri Gopalachari could take care of them. Sri Srimannarayanacharyulu's Upanayanam was performed on 15th February, 1975 at the Lakshmi Narayana Temple at Hyderabad, along with others, in a mass ceremony. He was one among the hundred though at that time no one could anticipate that a Sanyasi was in the making. When the Pedda Swamiji performed the fifth Swadhyaya Jnana Yajnam at Hyderabad in April 1975, Sri Srimannarayanacharyulu had the opportunity to get exposed to spiritual activities by taking active part in organising this Yajnam. He took care of the Scholars and arranged for the parayanams. This was the time

he was able to know the fundamentals of our religion and tradition. It was here he started thinking about the efficacy of Vishnu Sahasranama-Stotram and other hymns. He accompanied the Pedda Swamiji to Badrinath. During this period, as he was just attending to the office work, he had no time to listen to the Pedda Swami's discourses.

During 1977-79 in Nadigaddapalem near Tenali (A.P.) Sri Gopalacharya Swami taught the Sutras, Vedanta, Rahasya Granthas and Bhagavad Vishayam. In 1979 while planning for the 108 Swadhayaya Yajna, the Pedda Swamiji fell ill in Warangal and was moved to Hyderabad where He attained Paramapadam on December 31st, 1979 on Vaikunta Dwadasi. A state of confusion prevailed during that time as the Pedda Swamiji had not nominated or trained his successor.

Again by Divine intervention, during the elder swami's Post-funeral rites, the Jeeyar Swami of Tirupathi, who was present, suddenly asked the Chinna Swami to fill the vacuum and instantaneously handed over to Him the Sanyasa cloth and commanded Him to succeed the Pedda Swamiji. Tradition required the permission of the mother to take to Sanyasam and the Chinna Swami's mother, Alivelu Manga Thayaru, not

only agreed but also encouraged Him to hold the august post as per the wish of the Pedda Swamiji who was also her Acharya and serve mankind and not to get worried about mundane problems. She wanted Him to continue to hold aloft the flag earlier held by His grandfather.

The Chinna Swamiji proceeded to Sri Perumbadur there-after and obtained initiation from the Jeeyar of the place thereby getting sanctified by the purification rites. After attaining the monkhood, the Chinna Swamiji had to complete the yagas at Tirupathi planned by the Pedda Swamiji. After its successful performance, He went back to Nadigaddapalem and mastered the remaining scriptures so that He could be fully equipped to discharge His obligations in a proper and efficient manner, as the Head of an Institution. In September 1980 His Holiness conducted Brahma Yajna during Krishna Pushkara for 12 days.

In 1982 the Swamiji acquired a piece of land in Sitanagaram near Vijayawada (A.P.) to establish the Vedic University. Earlier in Srirangam when He was with the Pedda Swamiji He had mastered the Divya Prabhandam, the Vedas and the Upanishads. He had specialised in the recitation of Rigveda, in particular. The Swami who is known for His uncanny power of

memorisation (Eka Santagrahi) was able to achieve the rare distinction of mastering the scriptures in just six years as against the normal period taken even by intelligent students which is invariably twice that time. The Chinna Swamiji is one of the few Brahmacharis who took to Sanyasa without going through the Gruhasthashram, as is the usual tradition in Sri Vaishnavism. He is also the youngest Jeeyar to take to this order. The Chinna Swami also heads the ashrams at Sitanagaram, Jaggaiahpetta and Rishikesh.

A Jeeyar is a Vaishnavite Sanyasi. The word Jeeyar in Sanskrit is based on the root Jee-jaye, to win i.e., one who has controlled all his senses victoriously (Jayaseela) and is able to win over the challenges posed by others by means of arguments for which He has to master Vedic lore and Sastras. The other suffix of "Yar" is the symbol of respect to an ascetic, drawn from Tamil tradition. That is how the word is coined as Jeeyar.

According to tradition, Alavandar (Yamunacharya) was the first known Jeeyar as He carried a Tridandam. After Him the great Ramanuja was a Tridandi. Among the Jeeyars there are two types. The first type concentrate on the administration of temples and know the Divya Prabhandams. The others must take to preaching by going around the country, having mastered

the scriptures. Some Jeeyars like that of Vanamamalai Math are both administrators and preachers.

In Andhra Pradesh the first Jeeyar was known as Nizamabad Jeeyar. In recent times the Pedda Swamiji was the most popular Jeeyar in Telugu speaking areas. After Him is His Holiness Sri Tridandi Chinna Srimannarayana Ramanuja Jeeyar who is the youngest to take to this order.



Chapter – II

THE SWAMI'S EXPOSITION OF THE PHILOSOPHY

Explaining the nature of Man, his responsibilities and his relationship with God, the Swamiji points out that when a human being is in trouble and observes the world around him, he feels perturbed and confused and searches for answers for his doubts. He believes in whatever he sees. After some time he infers from whatever he thus sees. Then he feels that there should be some superior power which is at work, which however cannot be witnessed or felt. He seeks the advice of the elders. Great sages of India have shown a beautiful path and have revealed the secrets of the universe by describing the functions of the Nature and the power behind it. Whatever the sages have laid

down, they had first experienced, and hence their preaching came out of thousands of years of penance and research. These utterances are valid eternally.

An ordinary scholar conducts research only for a few years whereas the sages' work ranged over thousands of years. The truths they have expounded were chanted by learned people, who also derived the same type of experience as the sages did. They were thus exposed to great revelation which came from God called the Vedas.

India was deprived of this great lineage because of invasion by other people and also lost practical application of Vedic hymns in day-to-day life. When Vedic concepts were almost on the way to extinction during 8th century, Sankara projected it by giving life to Vedic philosophy and saved the Vedas. He advocated the theory of one Reality, the whole world is unreal and that whatever we see is illusion. There must be a basic force which is called Brahman and everything else is illusion. Taking Vedic hymns into consideration, he developed the Doctrine of Advaita. It was Sankaracharya who laid a beautiful and strong foundation for spiritual knowledge, based on the Vedas.

During the 11th Century, Ramanuja constructed a magnificent and marvellous structure over it. He relied

on the Vedas to prove the Reality of the Inner Soul and also that of God who, he explained, is omnipotent. With authenticity, He spelt out his concept deriving the authority from the Vedas and Upanishads. According to Him, all the three, God, Soul and the Nature are separate from each other, though the first two cannot be seen. Matter alone is controlled by God. The three realities God, Soul and Nature are facts and so always exist. Sriman Narayana, the only one, creates the world with visible and invisible objects as he is the Parabrahmam. Later, this concept of Ramanuja came to be known as Visishtadwaita or Qualified Monism. God, having Souls and nature as his divine body, controls them and supports them by His own power and for His own sake. At times He keeps them with Him in a subtle form called the Kaarana (Origin) and at times He expands them as we see it today, which is called Karyam (result).

In Adwaita, God and Soul are not two but one. Visishtadwaita says they do not remain as one in all stages. A spider is the best example. It has its web hidden in its stomach. Without any force, it brings out the web with its own power, for its own sake. At some stage it swallows its web. Though the processes are seen separately, they are one. That state of keeping all

the three together is called Visishtam. The spider is always one and God is always one and also Visishtam.

Ultimately, the world in which we live, the knowledge that we learn and the fruits of action that we enjoy are all real. One has to live in a righteous path discharging the responsibilities from his birth till end. Souls enjoy their own deeds or misdeeds. The existence of the three Realities can never be denied. The creator is Sriman Narayana the Parabrahma.

Every individual should do his duty without compromise, surrender himself to the Omniscient Lord, in any form, in any name one likes and should feel that whatever he does is God's worship and whatever he chants are God's prayers. This is called the renunciation of feelings- Saranagathi or Prapathi or Bharanyasam. One needs a person to intercede between oneself and God and lead one to God. That mediator is called Acharya.

Taking the guidance of the preceptor, leading the type of life that he outlines and obeying the divine injunctions, the person who aspires to go to Vaikuntam, should carry out his obligations in a dedicated, conscientious way that they have been ordained upon him. This is what the Vedas preach. The great Acharya

Ramanuja brought out this concept, in a powerful and authentic manner during the 11th century with other sources like the Upanishads, the Ithihasas, Gita and the Brahma Sutras and He became the torch bearer of the future.

God's form and His glorious traits are unchangeable by anything while the qualities of the Soul, wherever they may be, will undergo transformation and hence they are called Naras. The task of supporting the Naras is called Ayanam and his support may be from within, like the engine in the car or from outside. That support or God is named Sriman Narayana. His unbounded compassion towards the masses also entitles Him to be called Sriman Narayana. All our great Acharyas, Sankara, Ramanuja, Madhwa irrespective of their philosophies realise that the ultimate truth is Sriman Narayana only.

VAISHNAVISM

When a person perceives the presence of God, who is all- pervasive, the name Vishnu comes to his thoughts. The term Vishnu originates from the root Vishul - to pervade. Taking this into consideration, it can be noted that the word Vishnu literally means one

who pervades everywhere and one who has entered into every thing. So, Vishnu is Cosmic Spirit, the Absolute which pervades the universe. The whole world is now called after his name - Vaishnavam. From this arose the verse "Sarvam Vishnumayam Jagat". Whoever has realised the pervasiveness of the Lord and that He is the in-dweller of the soul, calls himself a Vaishnavite.

Vaishnavites accept Lord Vishnu as the Supreme Deity and devotion to Him as the Chief means of attaining spiritual beatitude. For the purpose of religious worship and meditation, He is described as endowed with a beautiful form, deep blue in colour. He has four arms holding sankha (conch), chakra (discus), gada (mace) and padma (lotus). He retains the jewel called Koustubha on his chest. Single-minded devotion is the easiest and the best means to please Him.

Today the Vedic concept of Sri Vaishnavism and the most scientific philosophy of Visishtadwaita are being practised in many families and Temples. Ramanuja was the Acharya who broke the taboos of casteism and brought the whole society under one roof by revealing the Ashtakshari Mantra to all sections of Society and instructing all his followers to preach the Mantra without any hesitation to all. Ramanuja declared that even if

He were to go to hell because of this act of catholicity, the whole humanity will be benefited by the divine wealth of the Mantra and that was enough for Him. This was compassion par excellence. He made the world as one family of God. His heart accommodated the whole world - including God. The followers of Ramanuja, Madhwa, Vallabha, Chaitanya, Nimbarka and Ramananda, though not following an identical philosophy, are all Vaishnavas. This concept has been propagated by the Acharyas from the 11th century onwards amidst all onslaughts on it and is vibrant even today.

When a person concentrates on God he derives peace of mind. Everywhere men witness andolan (agitation) within them and they wonder how their sorrows could be removed and how happiness could be experienced. Every one is in search of these factors. There is a need to quench the thirst and even as he searches for water going to its very source, he should strive to attain Moksha and get relieved from Samsara Bandhana.

When such an aspirant looks for some one to show him the way, an Acharya guides him. The Acharya is like an oasis for people to quench their thirst and escape from the vagaries of the desert. He is like

an anchor to relieve people who are suffering from physical and mental agony drowning in the sea of Samsara. He removes ignorance and takes people on the philosophical path of life.

The proverb Manava Seva Madhava Seva (serving people is serving God) is no doubt true but that alone cannot relieve mental anguish. Only the spiritual way of life thinking about God will alleviate man's mental agony. Though doing service to man is one way of pleasing God, for eternal salvation he should necessarily offer service to God.

Prayers to Archa Moorthi (idol) is a must in Indian philosophy. God has created us and He will put us on the right path. In this mechanical life with so much confusion and tension, by reading the Gita and understanding the underlying message from it, one can get solace and one will know that all our actions are directed by God.

The wheel of life is in God's hands. Human life which is a privilege conferred on some, presents an enviable opportunity to attain salvation - moksha (not to have re-birth). Man is equipped with five senses and the knowledge he gets through them is not sufficient; he has to strive for a knowledge that is higher than this.

TRIDANDAM

The Tridandam the Jeeyar carries is composed of three split bamboo strips. They represent the three Realities.

1) The Nature; 2) The soul and 3) The God.

The three should never be separated. To them is tied the fourth which represents the Sanyasi's Acharya who acts as the intercessor between God and the Soul. The person who holds the Tridandam is called a Tridandi. The Tridandam is made of a specially chosen bamboo taken from a bunch of bamboo, from the same stem grown on a mound of earth. It should be a single piece with no holes and no broken pieces. It is then sliced. One of the reasons for choosing bamboo is not only because of its light weight to carry but it was also used (as a flute) by Lord Krishna to play music. God has taken the Venu or the Flute made of bamboo as the medium for propagating His message to the world. It is believed that the bamboo has a Jiva (is full of life). There have been instances of shoots sprouting from a Tridandam of a Jeeyar even after several years, indicating that there is life in it. That is also the reason why it is called Jiva Dandam. If the Tridandam by accident gets impure, it can be purified by a ritual - cleaning it with the tail of the Cow (Govatam) and with turmeric powder.

The Tridandam carries on its top, a piece of white cloth called the Jalapavitam from which the Swami's filter the water so that they do not harm the living micro organisms. In this connection it may be mentioned that in Kritayuga, Dattatreya was a Tridandi, as mentioned in Bhagavatam. There is a mention in the text of ascetics carrying the Tridandam. Dattatreya was an incarnation of Sri Maha Vishnu, child of Aditi protecting the Vedas. There are footsteps of Dattatreya in Melkote. On account of the persecution of the then rulers of Tamilnadu, Ramanuja laid down His Tridandam, removed His Kashaya Vastram (Ochre Robes) in Srirangam and proceeded to Melkote wearing white robes lest He should be identified. To regain His asceticism He is believed to have worshipped the foot prints of Dattatreya, wore a fresh piece of kashayam and took the Tridandam after taking a dip in the Dattatreya Pushkarani.

SANKHA CHAKRAM

The Sankha and Chakra, the religious symbols of the Sri Vaishnavites, are the sacred weapons of Lord Vishnu. The Sankha or the Conch has the form of a multiple spiral evolving from one point into ever increasing spheres. This symbolises the origin of the

Universe from a single source, viz., the God. Being found in water, it represents the causal water from which the universe was evolved and into which it gets dissolved. When blown, it produces a sound which represents the primeval sound, pranavam, from which creation developed. It is also taken to be the representation of the cosmic Ego.

The chakra or discus represents the Universal Mind., the unlimited power that creates and destroys all the spheres and forms of the Universe, the nature of which is to revolve or to change. It also represents the Lord's will to multiply. Its six spokes denote the six seasons of the year, hence the changing Universe set on the unchanging axle. The pivot, represents the magic syllable Hrim of the Lord. The circle round the wheel is alankara, the divine power of ego. On the microcosmic plane, it can be taken to be a true representation of the individual's mind, which is ever changing like the rotating wheel.

The symbols of the Conch and discus, which are imprinted by Acharya on the shoulders of disciples, are believed to dispel darkness in men and women. People get initiated with the insignia of the conch and the discus. These are like passports for entry to Sri Vaikuntam. Our good or bad deeds are recorded on

the body (Chitra Gupta does not have the wherewithal for recording the sins and virtues of all the people; that is why they are registered on the body). The past sins of a person cannot be wiped out and they remain like roasted seeds which cannot germinate. Since the hands do the various types of deeds, the symbols are cast on the shoulders, so that they will check the tendency to indulge in misdeeds. They also purify the body (Thapasamskara) and when the mortal coils are shed, these symbols act as entry passes for the souls to reach Sri Vaikuntham.

OORDHWAPUNDRA (*Namam on the Forehead*)

Literally the word means a religious mark (Pundra) which is worn upright (oordhawa). In common parlance it is called Namam. The Indian tradition has always insisted upon its followers to wear namam appropriate to their faith on their bodies especially on their forehead. One such namam is Oordhwapundra. Its significance is that it dispels the darkness of ignorance and reduces sins to ashes.

It has been ordained by the Vaishnava scriptures that while taking namam on various parts of the body (Twelve places) with the Oordhwapundra, the names of Lord Sri Maha Vishnu are to be repeated and that the

respective mark represents the respective aspect of the deity indicated by that particular name. The word Namam has been synonymous with the Oordhwapundra and is invariably associated with the Sankha or Conch on the left side and the Chakra or discus on the right side. This forms the Chief Symbols of the followers of Sri Ramanuja, who are known as Sri Vaishnavites.

The Oordhwapundra when decorated on the forehead of the deity in a temple signifies the power of the deity to uplift the devotees. When taken on the forehead of the devotee it may remind him of the need to take a spiritual upward path.

It is sometimes interpreted that the two lines on the outside represent Ida and Pingala (the two passages for the flow of Pranic energy, intertwining the back bone) and the middle line (marked in red or Yellow colour) represents the Sushumna passage (through which the kundalini power flows after awakening). The three together represent the yogic path of spiritual ascent. Clay or white earth is used for marking the outer vertical stripes which represent Lord Vishnu's feet. The white colour denotes Satwa and Lord Vishnu represents satwa (peace) - personified.

The Srichurnam or turmeric is used to mark the central vertical line which represents Goddess Lakshmi, the reservoir of compassion. By wearing the Namam, that is the Lord's feet on the forehead, one holds to God's feet when His heart will be moved and He is sure to confer His grace.

PADUKA – WOODEN CLOGS

Wooden clogs worn by Sanyasis shield their spiritual power from being pulled by the magnetic and gravitational forces of the earth. This is also the reason why a wooden plank is recommended to sit on while doing Pooja or performing japa.

THE SWAMI'S DAILY ROUTINE

The Swamiji's daily routine when He remains at Jaggaiahpetta or at Sitanagaram starts at 4:00 a.m. After brief ablutions, prayer starts at 4:30 a.m. Pratahasmaraniyam (remembering God in the early hours). He practises and teaches Yoga between 5 a.m. to 5:45 a.m. This is followed by Sandhya Vandanam, which is a must for everyone, every day, as it is a spiritual exercise, the prelude to meditating with Gayathri Mantra. Sandhya Vandanam must be done

thrice a day at sunrise, midday and sunset. Here the devotee offers his salutations to the sun. Then the Swamiji performs worship to His Aradhana deity, Sri Rama, handed over to Him by the Pedda Swamiji as the Lord is a symbol of humane nature and righteousness. Rama will make man more humane, help maintain equanimity and develop divine qualities.

After Aradhana is Sevakalam when divine Sanskrit hymns and parts of Tamil Prabhandams are recited. Thirtham (holy water) is then distributed to the devotees. Thirtham is usually taken thrice to have control over the thapathrayam (Adhyatmika, Adhibhouthika, Adhi Daivika)



THE MISSION

PROPAGATION OF VISISHTADWAITA PHILOSOPHY

The Swamiji regrets that people have of late become exclusive. Some parents feel that if their children read Sanskrit or recite slokas, they will be mistaken as being orthodox or fanatics. They are thus drifting away from our rich culture and tradition because of external influences and English education. Hence we have to inculcate knowledge of Sanskrit, the greatest among all languages and teach the great heritage of our country by preparing a master plan. He feels Sanskrit-learning programmes can be fed into the computers, so that children can learn the language by themselves by interacting with computers easily. Even the Vedas can be fed and propagated through computers.

The Swamiji says that the broadmindedness of Ramanuja should be focused upon. Unfortunately, not even the literate know about Ramanuja. Most of them talk about Sankara, Vivekananda and others but not about the great qualities of Ramanuja. People should be made aware of His rich contribution.

Ramanuja allowed Harijans to pray in the temples and permitted women to learn traditions and be

benefited by understanding the meaning of the mantras. Ramanuja was extremely compassionate and humane. The Swamiji wants to prescribe a religious routine which will not interfere with people's duties to build a permanent relationship between duty and worship without disturbing the day to day work. He desires that people should be trained to think of God even while taking food with the feeling that they do it for God's sake and that the offering is to Him who is dwelling in the body.

WOMEN

The Swamiji's advice to women : He feels women's hearts being tender, they can absorb religious teachings more easily and that they can be convinced without difficulty. They will carry out their spiritual tasks earnestly when they start knowing their significance. They are dedicated and will discharge their obligations with conviction. Women who have leisure can spend more time in spreading the message of God and in doing service to the community and in teaching people.

MEN

Men can engage themselves in constructive activities and give guidance to others. During spare time they can extend professional advice in the legal, medical, and other fields.

YOUTH

Youth must be in the forefront to take up social activities in slums and teach the have-nots about health, hygiene and cleanliness, with a spiritual outlook. In their free time they should visit villages and spread spiritual messages with the help of audio visual aids and explain why poojas should be conducted and in what manner.

CHILDREN

Children should be taught stories from the Ramayana, the Mahabharata, and other literature apart from Sanskrit slokas. The Swamiji is keen that children should learn Sanskrit. It is the Swamiji's desire that the various messages in the Vedas should be accessible to all those who desire and deserve them.



VEDA VISWA VIDYALAYAM

The challenging need of the hour is the happy integration of scientific and technological knowledge with spiritual value. With a view to meeting this challenge the Veda Vidyalayam (Vedic University) has been established in Sitanagaram in Guntur District of Andhra Pradesh in 1983.

Reflection on and the reconciliation of the ancient and modern scientific thought constitutes the nodal point of the courses offered in the school. Hence the instruction in English, Mathematics, other modern sciences are included in the curriculum together with Vedic subjects. In furtherance of this noble aim, a school for imparting training in Pancharatra Aagamam was set up at Jaggaiahpet.

The Vidyalaya will prepare the future generation to meet the demands of life in the material world, fixing at the same time their mooring in the right comprehension of the divine origin of Man. The University aims at imparting education with a syllabus that will combine the Spiritual teachings of India, the Vedas, the Upanishads and Sastras and also technical education.

Joining at the age of seven, during 12 years stay, the pupils learn Sanskrit and traditional subjects and also lessons taught in English medium school. The pupils stay in the campus throughout the year receiving free boarding and lodging facilities. When a student leaves the centre after 12 years, he will not face the question what next in life. He will be able to take care of himself in this highly competitive world.

The Jeeyar Educational Trust (JET) which the Swamiji has established, 'maintains the Educational Institutions particularly for the promotion of Sanskrit, Telugu and allied subjects and to undertake comparative study of different schools of thought of Indian Philosophy. The JET publishes books in different languages on the above objects. There are several branches of JET in India and abroad. It is the Swamiji's desire that the various messages in the Vedas should be accessible to all those who desire them.

It is a very unique institution. It is not just a school imparting Vedic knowledge to the students. Started at Sitanagaram in a rural setting far from the madding crowds of the city by the *Jeeyar Educational Trust*, within a short time it has attracted the attention of the discerning public for its very laudable aim of

promotion and propagation of Vedic education. As Swamiji says, the Vidyalayam aims at producing not only Vedic scholars but also Vedic '*Scientists*'. The uninformed and the biased may not understand the full import of the term, '*Vedic Scientist*', but to those who have heard him and followed his philosophical and spiritual discourses, it is clear that he has been carrying out research to bridge the gap between modern science and Vedic culture to bring the modern Scientist and the Vedic Scientist closer so that human beings can live with peace and happiness by making use of Nature in proper perspective. "*Sound is the life of the vedas*", he says. The Vedas are "*Apaurusheyas*" or apocalyptic. Emphasis is rightly laid on mastering the Vedic sounds in this Vidyalayam while the text, meaning and practical application are also taught with equal emphasis.

There are about fifty students in the Vidyalayam in the different branches of the Vedas. The entire text of the '*Vedas*' is memorised without books, thus improving the '*Dharana Sakti*' (retention capacity). The curriculum here consists of '*Yoga sthuthra*', "*Sandhya Vandanam*", Vedic chanting, worshipping of God and so on. Lest they should be lagging behind in this highly competitive atmosphere, they are also taught and prepared for the routine curriculum needed for being in the mainstream.

The '*Vidyalayam*' has so far contributed 18 full-fledged Vedic scholars in "*Krishna Yajurveda*", and many scholars in '*Sri Pancharatra Agama*', who can perform all types of festivals in temples including new consecrations. It has also brought out 5 Vedic scholars of '*Adharva Veda*' for the first time and all of them are well settled in life, three with T.T.D., one is independent and another is in the *Vidyalayam* imparting the same Veda to fresh students. There is now in the institution one qualified Rigvedic scholar, a product of the school, imparting the same Veda to the incoming students.

The Vedas are a treasure-house of knowledge bestowed upon human beings by the Almighty. They are a Divine mass of the sound that created the Universe. They are responsible for the creation as well as the sustenance of the Universe. Sages, millions of years ago, received these sounds from a Divine source and transmitted them orally and flawlessly from one generation to another.

The Vedas comprised 1131 branches, of which only 12 branches are available today and the remaining are lost. They teach human beings to live with Nature and lead a healthy and happy life and attain Heavenly

abode. The '*Rigveda*', the first of the four Vedas, tells us about the '*Yagas*' and the '*Devathas*' (Divine forces) which are meant for the welfare of the living beings. The '*Yajurveda*' gives the description of activities and prescribes procedures for the conduct of '*Yagas*'. The '*Samaveda*' is a song praising the '*Devatas*' for receiving their blessings. The '*Atharva Veda*' explains the procedures and practices for happy living which include Medicine, Astronomy, Power generation etc.

The Swamiji believes that no effort should be spared to protect and preserve as many of the Vedas as possible and the Vidyalayam is now engaged seriously in preserving Six of such branches, out of the eleven, now available. It has to his credit teaching of a rare branch by name '*Mytrayani*' of '*Yajurveda*'. This was first published in Germany long ago and it is now published here again for the first time.

The computers and recording facilities installed here are being utilised for propagating our ancient culture and Vedic education.

BRANCHES :

The '*Veda Viswa Vidyalayam*' has so far started 9 branches in different parts of the state as follows :

S.No.	Name of the place	District	State	Subject
1.	Sitanagaram	Guntur	A.P.	Rigveda and Krishna Yajurveda
2.	Nadigaddapalem	Gutur	A.P.	Krishna Yajurveda
3.	Rishikesh		U.P.	Krishna Yajurveda
4.	Somasila	Nellore	A.P.	Sukla Yajurveda
5.	Narsimahulu konda	Nellore	A.P.	Maitrayani
6.	Srinivasa Nagar KCL, Jaggaiahpet	Krsihna	A.P.	Krishna Yajurveda, Sri Pancharatra Agama and Smartha, Divya Prabhandam
7.	Maha Cements Mellacheruvu	Nalgonda	A.P.	Krishna Yajurveda
8.	KCL, Kallur	Khammam	A.P.	Divya Prabhandham
9.	Tulasi Ramanuja	Rajahmundry	A.P.	Adharva Veda and Mitrayani
				

SAHASRA KUNDATMAKA SRI MAHA VISHNU YAGAM

One of the unforgettable events of 1994 was the Sri Maha Vishnu Yagam for Viswa Santhi performed by the Swamiji on Thirumala Hills between October 14 and 28. The event which attracted lakhs of devotees, was a great success with divine guidance and with the Chinna Jeeyar Swamiji's personal attention. The entire atmosphere, a little away from the sacred Temple of Lord Srinivasa, was surcharged with devotion. The smoke emanating from the Homakundams, the pleasant chants pouring out of the Vedic Pundits, the Puja to the Lord at various stages, were all conducted with extraordinary care.

The Yagam invoking the Lord's blessing for humanity is a rare Vedic Sacrifice. Allmost on a similar scale, the Senior Swamiji performed a Yaga in 1972. The 1000 Kundams were divided and kept in 72 Yagasalas. There were 3000 Ritwiks (Vedic Scholars) who recited the Mantras strictly according to heritage (as prescribed in the Sastras). There were also recitations of Puranas, Prabhandam and the Gita, besides rendering of devotional music and cultural programmes. The entire credit goes to the Swamiji for His planning and execution through innumerable disciples and

devotees. Religious leaders also paid their visits. A Yaga is intended to establish harmony and develop interaction between the celestial and earthly beings. But for the stupendous efforts of the Swamiji, a religious function of this magnitude could not have been arranged. In 1980, the Swamiji performed a similar rite on a smaller scale.

SRI YAGAM AT THIRUCHANURU

Immediately after a few months of gap the Swamiji conducted Sri Yagam for the divine mercy of the Mother Lakshmi Padmavati. The Yagam was for seven days. All the Sri Pancharatra Agama Pundits from South India joined the Yagam. So many unique events took place in this. The Kalyanotsavam of Padmavati along with Lord Srinivasa in that was first performed and Kankana dharana to the Mother tied to Her left hand for the first time in history.

SRI VISHNU SAHASRANAMA

VIRAT PARAYANA

This land which empowers the world with its theosophy must itself be philosophically and humanistically fertile. "Passions should be pacified; Peace and patience should interlace humanity. An

aspiration to love the whole creation as oneself should be reaped in every one's heart" – This divine solicitude of The Swamiji is carried through Sri Vishnu Sahasranama Viratparayana.

It was first commenced in 1994 at Vijayawada, from thence being conducted every year at a new place with renewed vigour and glory. Of these, the programmes conducted at Guntur and Gangavati were unique.

At Guntur it was organised in a vast area of 80 acres. It was the first of its kind in the World's History to chant Vishnu Sahasranama by 8,00,000 people in chorus and this chanting was even viewed and enjoyed at Detroit, Chicago and Dallas through Internet. At Gangavati, a great procession started for the Viratparayana headed by the Swamiji, the embodiment of benevolence and compassion, the participants following Him in ecstasy. As the procession came near a masjid the muslim brethren offering their special prayers came running to the Swamiji, offered garlands with reverence and devotion. The effulgence of the Swamiji made them spellbound. They followed the procession with great zeal and enthusiasm and took part in the Sri Vishnu Sahasranama Parayana after pleading the Swamiji for their participation.

Pointing to this, the Swamiji emphasized that "spiritual ecstasy is the only key to lock the world in eternal fraternity. Caste and creed are never a hindrance to reach the Almighty. An easy way to reach the Lord is to untangle oneself from the fangs of jealousy and hatred". The Swami stressed that "in the present situation the social structure is crumbling with narrow-mindedness and Theosophy is the only means to build a strong nation for the progress of human race".

Millions of people assembling at a place is not an extraordinary deed but myriads of voices in unison extolling the Lord for the benefit of the whole humanity is a history to be engraved in Golden letters in the annals of World's History.

VIKASA TARANGINI

Saints are benevolent and will never desert the distressed. The Swamiji exhorts "Let us commit ourselves to the dictum, '*Serve all beings as service to God*'. To scintillate your sentient - being, you serve the Lord and service to fellow beings is service to God. Saving the distressed itself is Salvation."

The enērgetic and restless youth are to be tended in the right path. An awareness of our glorious heritage

should be inculcated in them to propagate the concept of "Vasudaika kutumbam" i.e. universal kinship. To promote spiritual thinking among them the Swamiji started Vikasatarangini in the year 1992.

A hierarchical governing body was nominated to accomplish the aims successfully, different operations of the Vikasatarangini being under five wings headed by a President and a Secretary. The wings in a nutshell are 1) Seva Vikas - assistance to poor, old and handicapped, 2) Vijnan Vikas - preserving and upbringing of Indian culture and heritage, 3) Arogya Vikas - Medical aid to man and animals, 4) Sanskritika Vikas - Nationalistic, patriotic upbringing, 5) Kshetra Vikas - environmental, sanitary awareness and wastage management.

The Vikas Tarangini has the following categories to incorporate a family and its members.

Upto 14 year boys – Prahlad,

Upto 14 year girls – Goda,

15-25 year youth – Hanuman,

15-25 year youth – Gargi,

26-45 year Men – Bharath,

26-45 years Women – Yashoda,

46 and above years Men – Vyasa,

46 and above years Women - Anasuya

It is categorised in such a way that people of all ages, tastes and interests could enrol as members in respective fields so that maximum efficiency is gained from them.

H.H. Sri Swamiji with a divine fervour wishes to induct into the minds of the people a comprehensive development i.e., for both body and mind. For this purpose training camps / workshops are conducted. The trainers are usually professionals from various walks of life. These workshops help the participants to have :

- 1) '*Sariraka Vikasa*' (body building),
- 2) '*Manasika Vikasa*' (maturity of mind),
- 3) '*Adhyatmika Vikasa*' (spiritual enlightenment),
- 4) '*Vijnana Vikasa*' (Development of Divine knowledge).

To elaborate further, endeavour is made through the '*Vedic*' teaching tools to mould people into a consummate beings of love and compassion. Those trained in turn can serve the fellow beings with a motto that the service rendered to them is service to God.

Within a short span, this seed sown by the Swamiji has branched into a great tree extending its services to different social strata. It is expected to enrol one lakh membership before long.

To co-ordinate the activities of Vikasa Tarangini, a central committee is established with an Organising secretary and its office being in the premises of Sitanagaram, Veda Viswa Vidyalayam.

The Swamiji preaches, "expand your life on the foundation of Spirituality". Let us bless our lives joining as members of Vikasa Tarangini.

There are now 300 branches all over.

MANGALATARANGINI

When our motherland was in turbulence and threatened by war clouds under the guise of 'Kargil War' which was shocking to the whole nation, the Swamiji conducted a programme '*Mangalatarangini*' on 24-6-1999 at Hyderabad in Andhra Pradesh.

One hundred thousand people assembled at Bison Polo grounds, lit one hundred thousand auspicious lamps, specially designed by the Swamiji for the occasion and prayed God under the auspicious guidance of His Holiness. It was a sight for Angels to see when one hundred thousand lighted lamps were raised towards the sky for the mercy of the Almighty.

Two legendary incidents happened on this occasion! It was raining every day as it was the rainy

season. As usual, there was a heavy downpour in the twin cities on Mangalatarangini day too. While the twin cities were inundated with heavy rain, there wasn't even a drizzle in Bison Polo Grounds where the Mangalatarangini was conducted!

In the same way when all the auspicious lighted lamps were held upto the Lord towards the sky in a mass prayer, the wind that was blowing had come to a stand still untill the prayer was completed. These two incidents amazed one and all, showing the Satya Sankalpa of the Swamiji.

The programme was a success and war came to an end bringing peace and prestige to our country internationally.

AMARA SEVATARANGINI

The Swamiji is always distressed at others' miseries. The Amara Sevatarangini programme proved the magnanimity of the Swamiji's personality. During the Kargil war eight warriors were lost from Andhra Pradesh. To render some financial help to their families the Swamiji conducted Amara Sevatarangini programme and gave 8,50,000 rupees to the grieved families. Through His actions the Swamiji discloses to us the path of everlasting Bliss.

THE SWAMI'S VISIT TO THE USA

The Swamiji's visit to USA was to provide the spiritual solace to Indians who are not able to follow either their own tradition or that of their adopted country. There is no proper guidance or facility to teach them about our rich values, customs and rites. Though they are materialistically very comfortable, there is a void in their hearts. It is therefore the duty of the spiritual leaders to provide adequate knowledge to them about our rich culture. After all the socio-economic needs are met, but at some stage, they have to resort to divine guidance for a true understanding of our ancient culture. This will be provided by the Acharyas who will tell them as to how they can integrate religion with their prosperity. Many people have questioned the need for a Sanyasi to visit the USA. The Swamiji's reply is : God is everywhere, not limited only to India. Gods' message should be spread far and wide wherever there are people. Boundaries cannot stop God nor His message, which is universal. His intention was to render advice to people who needed it. Even when in foreign countries the Swamiji did not deviate from His religious routine, availing of whatever facilities were there.

THE MESSAGE

Chapter - 1

THE SWAMIJI'S MESSAGE

At present everyone is very selfish and everyone wants to be happy, without any concern about others. No doubt it is important that one should be happy but one has also to realise that only when the entire community is happy, one can multiply one's happiness and share one's sorrow.

Most of the times the realisation of happiness is more when you are with your friends and well-wishers than when you are alone in your room. This is very true especially when things are not working well for you. When they leave you, you think more of your problems. When you mingle with others with your heart and mind, you think of them more and you feel like doing some good service to them. When you sincerely and honestly serve them, indeed all of them will think of your welfare. This used to be so true with politicians and social workers in the past. However, we have some even now in that category who are selfless and do Nishkama Karma.

Your goal should be think beyond your home, your village, your State and your country. When you are thinking of so many in the universe, then

automatically you are increasing your number of well-wishers. By showing interest beyond yourself, you think of society at large and thereby you make society responsible to promote your interest. If you increase your interests up to the universe, you will become closer to Viswa Rakshaka, namely the Paramatma, who directs the Universe.

With love, God will inculcate the necessary Buddhi yogam so that you can permeate yourself into everything and thus you can make an indelible impact on society.

There are many organs in the body, all related to one another, in the sense that they belong to the same body. Likewise, if the universe is considered as a body, each one of us is an organ with a direct relationship with that body. Why do you take so much trouble to keep your body healthy?. Because you know that the body is yours and that if you are to live and work properly, all the parts of your body must function efficiently. Similarly, when you realise that you are an integral part of the universe, you naturally become concerned about the welfare of all beings. We are all related to one another in the sense that we are being directed by the same higher power; the Lord of the Universe.

Nowadays enmity between people is on the rise and the tendency to possess everything for one's own self is increasing. Men get along well with some people while they are unable to maintain harmonious relations with others. Why? Your various limbs like hands and feet etc. differ with regard to shape, size, activity, or location, but they work in perfect co-ordination and harmony for the good of the body as a whole. In the same way, shouldn't it be natural for every human to co-operate with other beings-animals, birds, and his fellows? Wouldn't one expect that a person would rejoice in others' happiness or feel distressed by their sorrow?

The impaired functioning of one organ is detrimental to the well-being of the body as a whole. Similarly, when self-centredness creeps into the mind of even one person, society is harmed. When you understand the relationship between yourself and the universe, you will endeavour to create harmony.

The needs of the body must be met. But those who direct all their efforts toward satisfying their physical needs are no different from animals. Material possessions are necessary, but they should serve only as an aid to nobler quests. But what is man doing today? If he ever approaches the higher power, he does

so to seek favours in the material world. The inherent tendency of the mind is to seek that which is endowed with beautiful, Divine, and exalted qualities. The mind is constantly in search of supreme solace and joy, which can be found only by treading the path of spirituality. When you realise that there is something, far greater than the mundane things of the world, your attention will be directed towards it-call it Self or God. This power is infinitely greater than nature. The need today is to understand the relationship between material and spiritual pursuits, taking care to see that all material pursuits are an aid to spiritual uplift.

Specially to children, the Swamiji says : children are like receptacles who can retain what is poured into them. Even as the roots of the tree when nourished, result in rich foliage and bumper harvest of fruits. Similarly children when fed with knowledge of God, taught discipline and trained in maintaining good conduct, will work for society's good. They should be made aware of the efficacy of prayers.

The Swamiji's advise is that every devoted individual can worship God he chooses, in whichever form he likes but there should be no hatred or disrespect to other deities. By worshipping a single God, the power of concentration increases and hence one is

advised not to dissipate one's spiritual energy on diverse deities. One can do Aradhana (worship) to God of one's liking and Adarana (respect) to other deities. People should participate in Yagas and He points out how during the Bhopal gas tragedy, the family which was conducting regularly the Agnihotram, remained unaffected by the poisonous gas.

According to Sri Jeeyar Swami, the Vedas which are an inexhaustible source of spiritual and scientific knowledge, are in the danger of falling into obscurity in their land of origin. In His words : "the Vedas are like trees during autumn when there are no leaves and no fruit. One will be committing a mistake if he cuts the tree thinking it to be dead. There is a way to get the tree to flower and fruit".

Man is considered the greatest of all creatures in this world because of his unique possession of knowledge (Buddhi). Though animals and birds have consciousness, (Jnanam), they never address themselves to the question "WHO AM I?". They gather food, eat the fill, breed and sleep. When subjugated, they serve their master to the best of their ability without expecting anything in return. They never think about the relationship between the body and the soul, and what happens to this soul after its desertion of the body.

Even if they think, they cannot express and act accordingly. Only man has the ability to express his inner feelings and ideas and hence his control over the Nature.

If one eats, moves, sleeps and reproduces, it is called "living" (Jivanam). But in addition to these, if one ponders over the question "Who am I?", it is a higher form of living (Ujjivanam). Those who want to live on a higher plane are concerned with five issues, viz; (1) Who am I?, (2) What is the goal of my life? (3) Who gave it? (4) What are the means of achieving it? (5) How to remove the obstacles, if any, to it? Only if a man has an awareness of these, he is worthy of being a man.

Possession of any knowledge other than this, though it be the result of profuse reading, only classifies man with animals and birds in one form or other. In fact animals know what nature is and how to mould it to their favour, how to predict the natural disasters and withstand them, how to control the body by regulation of food, whom to be friendly with and to what extent. Animals, right from ants to birds, know far better than men, the principle of coexistence. They know that discipline is not something to be taught, but to be developed naturally.

Woefully man lacks even primary knowledge of these things. He gets very little by way of training, with all his hard work and knowledge. He may hardly learn one or two of these, by which time life comes to a close. Thinking that this little knowledge is as great as an ocean, people revere them as scientists or professors or doctors. Man boasts of the little he knows with great pride without caring to translate it into action, whereas animals simply practise the above mentioned things without any awareness that they have such knowledge.

To show his superiority among the other creatures, man should think aloud and practise the five fundamentals mentioned above. That alone is knowledge. The rest is ignorance. The Jiva (the soul) has got the hard-won body, the life-boat of the ocean of the world, only to realise this. If you waste your life on trivial pleasures, you may never retrieve such a fine body to think. When you have a ticket in your hand to see a museum within an hour, you should see it. But if you waste your time by appreciating the beauty of your ticket instead of the objects in the museum you will soon be sent out. This body is like a ticket to the museum of this universe. Through this perceive God in this Universe, and attain the bliss par-

excellence by proper means of service to Him. Man alone has this ticket and hence he can think of the relationship between Nature and God (Prakrti and Purusha). If you adore your body and do not use it as a means to this, the bell rings for the exit of the soul (Jiva).

In this connection, the Swamiji resorts to a well-known parable. A great scientist had once to cross a river. He boarded a boat and indulged in freewheeling conversation with the boatman during the course of the voyage. He asked the boatman, "What will happen to the small grain of sand if it is dropped in the river?". "It will sink, Sir", said the boatman.

"Do you know then, why the boat doesn't sink, though it is heavier than the grain of sand" asked the scientist. The boatman confessed his ignorance. The scientist sneered at him with a sense of superiority. "How come you don't know this though you live on the boat day in and day out? Half of your life is wasted". After some time, the scientist picked up the conversation once again. He pointed at the clouds and asked the boatman. What do they contain?". "Water" replied the boatman, quietly. The scientist threw up a little water. It fell down. The scientist seriously continued : "You've noticed that this little water, when thrown up, fell down

promptly. Have you ever thought as to how the clouds hold so much of water in them, up above the sky?" The boatman was still perplexed and said that he never thought of it. The scientist started his sermon : "You realise how three fourths of your life is wasted in ignorance? You're born and bred in this water. Yet you know little about it". As the conversation was going on, the weather suddenly changed. Soon there blew a storm. The boat was rocked up and down by the turbulent waves.

It was now the turn of the boatman to question the scientist. "Sir, Do you know swimming?" The scientist, asked in turn "Why?". The boatman explained in despair. "There is no hope of reaching our boat to the bank in this storm. In a few seconds, the boat may sink. Unless we swim, there's no hope of surviving this storm". The scientist was alarmed at this. "Oh God, I cannot swim. What shall we do now?". "The boatman solemnly told the scientist. "Sir, I am an illiterate. I know little of what you asked. But I am safe now because I know swimming. All your knowledge is of no avail now. I am sorry, God alone can save you". Thus saying, the boatman jumped into the river and swam to the shore, while the scientist was swallowed by the raging river.

This story tells you that one should have knowledge of essential things. To get across the ocean of life successfully, one should have the five fold knowledge as mentioned earlier. Great intellectuals also falter in this respect for want of proper guidance. You must approach correct masters who will light up your path. You can recognise the true master by his actions, just as you identify a flower by its scent. A true master should seek the welfare of the entire world. He should not discriminate on the basis of sex, language, time and clime. Your meeting with such a master alone paves the way to peace, comfort, alleviation of miseries and the realisation of God.

The luminous dharma of the masters is the lynch-pin of this world. They never boast of their greatness and remain silent when others refer to it. They have the equanimity of mind and remain undisturbed in adversities. It is our duty not only to seek their refuge, but also to protect them, for the welfare of the world.

We generally think that nursing the body is very important. The body is meant for the soul and the soul, for others. This is the secret of creation. If you cannot recognise the soul as distinct from the body, and God from the soul, you will turn ego-centric and thus selfish. Those whose aim is high, live for others. They do not

live for the belly. They nurse their body only to serve others. The ocean water never goes dry even if millions of fish drink it. The sea-water is drunk by both, the cloud as well as the Badabagni (fire in the Ocean). The latter's thirst never gets quenched despite the heavy intake of water from centuries. Yet, it is of no avail.

In this world also, there are many people who fall in this category. Deeply engrossed in their insatiable thirst for the worldly things, they never think of helping others. Such lives are futile. Whereas the cloud drinks salty and hard water from the sea yet it gives away cool, sweet and soft water to the thirsty even in the hot summer. Good people, like the clouds, seek pleasure in serving others. Nature exhorts us to live like a cloud.

Saints are inherently kind and cannot brook others' distress. The moon showers quite naturally its light on all the people equally. Similarly, saints serve all, irrespective of their knowledge, caste, creed and qualifications. They are distressed at others' miseries. This generosity is due to their affinity with God. They recognise that Lord Vishnu has this entire world as his divine body and hence they feel sorry for the miseries of others, whether they be a man or animal, the virtuous or the vicious. One who loves all creatures, sees their soul, and discerns God in all the souls, who does not

discriminate and dismiss anyone just by seeing their physical apperaranace, experiences the eternal bliss of God. We should not be afraid of old age and death, but should live with courage and confidence. It leads us to peace. Firm conviction and mental strength are the key words to success in life.

We should be the instruments of God and help the poor and the distressed. We should earn by rightful means and give away with a sense of generosity and sacrifice. Only such people thrive in this world and get respect. Every business of ours should be in the service of God. One who is generous and charitable gets Divine effulgence and powers. He is well-equipped with longevity, health, fame and immortality. One who does not share his wealth with others incurs the wrath of God.

It is our duty to pray to God every day that our wealth should be useful for world-peace, for mutual co-ordination of social dharms, for scientific experiments and such noble purposes which help the world. Dedicate every activity of yours in the service of God. Service to God alone is real life.

In this creation, we have thesis and antithesis. If there are some which cause pain, there is also compensation in a different form. The deep sea could

be crossed by the boat which is also created by God. Utter darkness could be dispelled by a little light.

Man's worth does not lie in his beauty, form, wealth, or scholarship. It is in his integrity, devotion and spiritual wealth. The Swamiji illustrates this by another parable.

Once upon a time, it is said a gold plate suddenly fell down from the sky in the precincts of Lord Viswanatha temple of Kasi. On it was written : "This is for my devotee only". The priest rushed to it, but at his touch it turned strangely into a mud plate. As he withdrew his hand, the plate turned into a gold plate once again. Several people tried their hand only to witness repetition of this strange phenomenon. Great kings, scholars, saints and politicians came to notice this wonder. There were also beggars and the handicapped sitting in rows.

At this juncture, a stranger came to the temple. He was curious to know why people gathered there. As he was going into the temple, he saw the lame and the blind. He was touched by the pathetic sight. Tears rolled down his cheeks. He was penniless and felt sorry for his inability to help them. In agony he touched the gold plate and surprisingly it remained as it is. Everyone hailed him as the real devotee of God. He

was a man of no consequence. He was poor and uneducated, but the milk of magnanimity was overflowing in his heart. That is the reason why he became closer to God. He did not retain the gold plate with him, but gave away the money he got out of it, to the poor and the needy and derived pleasure.

To achieve anything in this world, we should have control over our mind and body. All our prayers should have one aim. Like the sun and the moon, we should be duty conscious, and serve the humanity without expecting any reward. Be selfless, kind and dharmic. Expand your life on the foundation of spirituality. Let there be mutual understanding among all sections of the society. It is our bounded duty to formulate schemes which help the development of the individuals. Help the poor and the needy. Let us commit ourselves to the dictum "Service to humanity is service to God".

Live with understanding, good-will and amity. Bless your lives by following the noble paths exemplified by our saints, visionaries and leaders.



Chapter – II

KRISHNAM VANDE JAGADGURUM

(From 'Bhakti Nivedana (English))

Swamiji planned a long range programme for mitigating the sufferings of the people and also to avert the natural calamities like the earth quake which shook and shattered Gujarat on 26th January, 2001. He named it very aptly, '*Krishnam Vande Jagadgurum*'.

In the wake of new millennium, Mother cautioned us to be alert in doing our duties as service to Lord, rather than to meet the selfish ends. Mother cautioned us to be united, spiritually active and be soft in tune with the Nature, so that it need not repeat the exercise that may result in heavy loss to lives as well as the material. There is an immediate need to tune the hearts of people, reduce the levels of selfishness and craving for pleasures, reduce crime and violence.

It's time to remind the purpose of living as a human, unlike the beasts and other animals. It's time to think of our Divine Mother and Father who gave us this wonderful human life and how much we are losing by forgetting them, going far away from them.

Arise from the inner Self! Recognise the Glory of the Lord who created the whole Universe, us, and taught us to live better. Remember the Teacher who taught everyone in this universe, its existence and duty! Bow before Him and do your duty as His service. Then there

will not be any calamities and sufferings. Even if they pose, we will be endowed with strength to overcome them. Lord upholds the Govardhana Giri and protects those who seek Him. To teach this HH Sri Swamiji started Krishnam Vande: Jagadgurum.

"Krishnam Vande Jagadgurum" is a programme that aims in uniting all of us, in motivating us to the peaks of spiritual heights, in making each and every person bound to be dutiful and alert with the Nature, but that..., in the clean path shown by Lord !

A historic spiritual activity for social welfare has been undertaken by HH Sri Swamiji. Atleast 1000 villages in a district will be chosen and each village will be given a name of Sri Vishnu Sahasrana:mam. That name in the form of manthra will be written on a pot indicating the number of that na:mam. That Kalasa will be given to the villagers. Villagers form a committee, go to each of the houses of the village and ask people to pick up that many number of grains, each by chanting that manthra. So collected grains will be put in the Kalasa. Thus all the villagers bring the Manthra-filled grains to the Kalasa daily. In the due course, Bhagavadgitha chanting, lectures, and bhajans etc., will be organised on a regular basis by the village committee. A five day programme will be conducted at a convenient place where all the Kalasas will be collected. All the Kalasas were brought by the devotees in hundreds of groups with a lot of devotion filled in them, doing Bhajans etc., as a procession. After coming to the place devotees with Kalasas and those who accompanied them and the local devotees, they all take a

grand procession covering major roads and streets of the main town, reaching the destination ground, where the 5-day programme is being organised. All the Thousand and plus Kalasas will be filled with sanctified waters and then on the last day Kalasabhishekam (Divine shower) will be conducted to Lord Krishna. The so collected grains are all used in preparing Prasadam that is distributed to all. There are no discriminations of caste, group etc. Everybody will participate in this and enjoy the Divine Prasadam. During this programme, cattle-show was conducted to encourage the best feeding and health care methods. Farmers who took care of best health and hygiene of the cattle were awarded by *HH Sri Swamiji*. Free Veterinary camps were conducted to provide free treatment to the cattle. Many Bhajan groups and other groups of local village arts were encouraged to sustain their skills and spread them for the good of all. Bhagavadgitha books which included a wonderful commentary of *HH Sri Swamiji* in a most simple, understandable and digestible language, to each sloka in a most authentic way, published in coordination with Tirumala Tirupathi Devasthanams, were freely distributed.

The spiritual fervour revitalised the hearts of the villagers. A great harmony and discipline revisited, revoking the great inherent samskara of our Indian blood. Many agitating minds got soothed. Enemities drained down. 'Strength in Unity' was experienced again. Superstitious glooms and selfish, irrational thoughts were blasted to pieces. Our original tradition and its fragrances were reinstated. The innumerable benefits of the sweet

discourses showered by HH Sri Swamiji were gulped off by the devotees, dancing in joy, in an unknown spiritual experience.

Our merciful acharya started this programme and the first swing began at warangal. The programme was a great success right from Grass root level. Who else other than Lord can do this? Now, Nature is playing the tune of our Acharya. In the midst of summer, showers of rain are taking part in this programme most co-operatively cooling the hearts of all the devotees, diluting the enmities, clearing off the prejudices, bringing the hearts closer and closer.

Warangal programme marked a great beginning. Lakhs of devotees from more than 1100 villages thronged to the site with their Kalasa:s, filled with the rice picked by chanting their respective na:ma. They brought the Kalasa:s and also the bags of rice so collected from all the houses of that village. A congregation of devotees, chanting the names of Lord, dancing in joy and ecstasy...filled the hearts with the awakened spiritual potential. May these currents flow heavily throughout..

Cattle-show, free treatment in veterinary medical camps were conducted.

The same exercise was repeated in Gudivada, Suriyapet, Vijayanagaram, Dharmapuram, Vijayawada, Karimnagar. All repeatedly emphasised the fact that, at the grass root level, ie., at the level of the villages, there was an overwhelming response to the spiritual movement. Ancient Bharathiya culture and it's glory was still in the heart and blood of every person, inspite of many invasions

and conversions and other amalgamations happening in the day to day life of today's modern society. People love to live in tune with the nature. They sincerely pray Lord from the depths of their hearts. They sincerely do their duty in service to Lord.

From thousands of villages, lakhs of people are rushing to come under a single umbrella of "Krishnam Vande Jagadgurum".

Earthquake in Gujarat
Relief and Rehabilitation

Even prior to his departure for Mumbai to participate in the *Maha: VishnuYa:gam*, the news of the tragic earthquake that ravaged Gujarat, reached Swamiji on 26th January while he was camping at Nizamabad. Greatly moved by the tragic loss of life and property, Swamiji lost no time in announcing an aid of Rs. 10,00,000 for the victims of the calamity. Additionally, a scheme of rehabilitation of the survivors, at an estimated cost of 4 crore rupees is being undertaken to aid the brethren in Gujarat.

A colony of 108 houses is being built with all the amenities provided in it, not just building walls of brick and handing over to the sufferers, but, providing good houses, with water, electricity, drainage and then clean roads, a community hall, a temple, a school, a primary health centre etc.

Jai Srinannarayana!



Chapter – III

GITAJYOTHI

Gitajyothi is a program undertaken by Vikas Tarangini an Non-governmental Organisation as follow up program based on the success of *Krishnam Vande Jagatgurun* and *Gita Amrita Deeksha*, blessed by Sri Sri Sri Tridandi Chinna Srimannarayana Ramanuja Jeeyar Swamiji.

Gitajyothi is designed keeping in view the present day requirement of Integrated Dynamics of all the human beings. Today in the name of the Caste, Political Party and Socialistic Order the people of our beloved country in particular and of course the world at large are divided into groups and sub-groups succumbing to the selfish motives of few evil minded individuals. The human race is virtually torn into bits and pieces. The situation has so deteriorated that we have to search with a magnifying glass even the traces of humanity. The state-of-affairs is- now so pathetic that the individual has totally lost the human values.

Keeping this in view Pujya Swamiji proclaimed two ideologies as follows:

“WORSHIP YOUR OWN AND RESPECT ALL”
“SERVE ALL BEINGS AS SERVICE TO GOD”

The first and foremost ideology is tolerance and respect for others. Swamiji gives out his message to the

humanity in the first ideology above, to the divided society. It is a natural characteristic of human being to have his/her own ideal depending on one's liking and therefore as many individuals there are, so many ideals are bound to be there. For every one, his/her own ideal is dearer. While worshipping your own ideal, respect the ideal of your neighbour since his/her own ideal is dearer to him/her. Thus, there will be an understanding between persons and harmony will prevail.

Secondly, Swamiji has given a new meaning to the earlier saying "*Service to humanity is Service to God*" modifying suitable to the present day need. The earlier concept has become self-oriented by man, neglecting the Mother Nature. The well being of human being is in the well being of all the living things around, including the plant kingdom and the animal kingdom. Therefore, service to all the living beings, not only the human beings but also the vegetation and animals, is Service to God.

To put this into practice Swamiji has selected 48 Slokas from the Gita to be chanted over a period of ONE YEAR chanting one Sloka each week in the sequence. Groups of people taking responsibility for their village to spread the ideology by way of distributing stickers and hand-outs. A DHARMA KSHETRAM is formed consisting of 108 such villages and all of them join together and take an oath to be working united for the benefit of their Dharma Kshetram.

Gitjyothi envisages spreading this message to about TWO CRORE people all over Andhra Pradesh into every nook and corner, reaching out the remotest villages.

Gitajyothi envisages during the period of this one year, a lot of community welfare activities like Developing cleaner environment, Health for the women by organizing Gynecological camps and for Children vision and dental check-up camps and Vet-care Centres, etc.

Gitajyothi envisages encouraging children to be creative by participating in the competitions conducted in DRAWING a figure to conceptualize a given theme, Elocution, Essay-writing, etc. right from village level

Thus *Gitajyothi* should bring about a total and qualitative change in the attitude, thinking and deeds of each individual and consequently a total change in the society at large.

Chapter – IV

SCHOOLS FOR TRIBALS

Education, as everybody knows, is a necessity for the development of an individual. In our country India it is available only to a privileged class of people who can afford paying substantial amount for this purpose. There are many neglected section of people who cannot even think of a reasonable education in this situation. There are still more downtrodden who do not even know the necessity of education nor can afford it. For example, the tribal people in the remotest villages of our country cannot dream of educating themselves. Identifying the need for correcting the situation Swamiji has conceptualized

establishment of schools to impart fundamental and basic level of education to them.

Consequently a UNIQUE PROGRAM is initiated by JET establishing MODEL SCHOOLS in tribal areas of Andhra Pradesh in different districts though there are many more in the country. TEN such schools with the following salient features are going to start functioning by the academic year 2003:

Classes from ONE to FIVE, Low cost construction of school building catering to the needs of tribal and Girijan population, taking tribal graduates and under-graduates as teachers after giving them intensive training, providing mid-day meals to the students.

The foundation stone is already laid for the schools in tribal areas of Karimnagar district in Andhra Pradesh on 21st July 2002 by Swamiji. Sriman Ch. Vidyasagar Rao, Minister for state (Home), Govt. of India presided over.

For further details you may visit

web site: <http://www.chinnajeeyar.org>

or

e-mail to us : jetsitanagaram@yahoo.com.





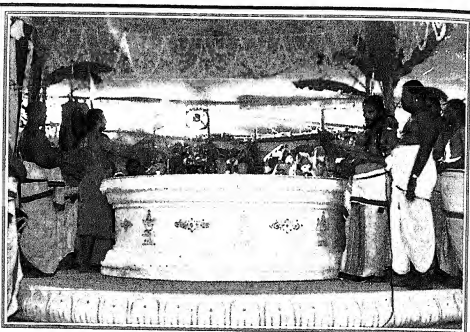
H.H. Sri Swamiji giving theertham during morning a:ra:dhana.



H.H. Sri Swamiji observing vedic students performing sandhya:vandan.



Vedic Students performing vedic rituals regularly.



H.H. Sri Swamiji during Se:vaka:lam , Tiruchanur.



H.H. Sri Swamiji distributing the perumal dollars to the devotees participating in Puja, during Sri:ya:gam.



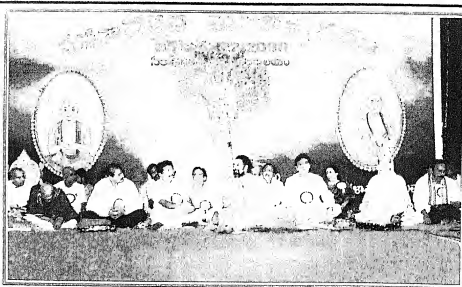
H.H.Sri Swamiji lighting the lamp. Ecstatic devotees in U.S.A.



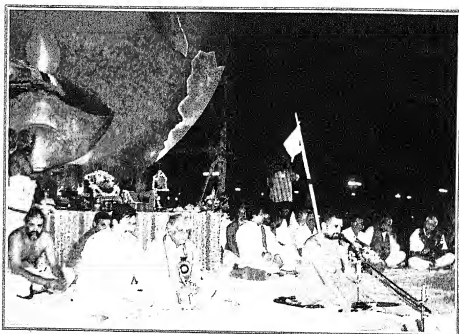
Devotees in USA performing Pa:dapuja to H.H. Sri Swamiji



H.H. Sri Swamiji addressing the anxious devotees in USA.

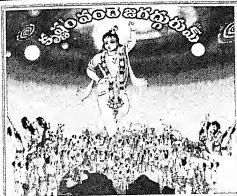


Convocation Ceremony for Vedic Students
H.H. Sri Swamiji along with dignitaries and Vedic Scholars.



"Prayer for World Peace" during kargil war.

-Mangala Tarangini



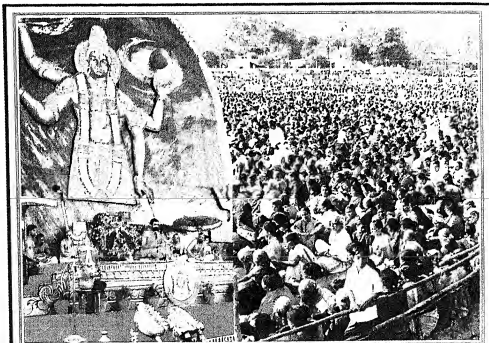
H.H. Sri Swamiji in Veterinary Camp during
Krishnam Vande: Jagadgurum Programme.



H.H. Sri Swamiji packed with devotees in So:bha:ya:thra.
Local bhajan group following the procession.



Devotees carrying Kalasa:s (clay pots filled with picked rice)
leading procession to the Kalasa:bhishe:kam ground.



Lakhs of devotees Chanting Sri Vishnu Sahasranama Sthothra during Virat Parayana, blessed by H.H. Sri Swamiji.



H.H. Sri Swamiji blessing the artists performing classical dance on Vishnu Katha, during Virat Parayana function.